

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

Vol. I. No. 3.] COMMERCE, ILLINOIS, JANUARY, 1840. [Whole No. 3

A HISTORY, OF THE PERSECUTION, OF THE CHURCH OF JESUS CHRIST, OF LAT- TER DAY SAINTS IN MISSOURI.

CONTINUED.

Saturday, Nov. 2d, it was concluded to try again for a peace warrant; accordingly application was made to a magistrate by the name of Silvers, who resided some distance from town, and who had not as yet openly joined the mob, but he refused to grant a warrant, saying that if he did he feared that his life would be in danger.—The next day four men were started to the circuit judge, forty miles distance, after considerable delay by the judge, they obtained warrants against a number of individuals. When the warrants arrived, it was too late to do any thing with them, for the whole county was getting up in arms, and the saints had as much as they could do to take care of themselves. But to return—Saturday night came on, and a party of the mob went to a settlement of the saints living on Big Blue river about six miles west of town; they first tore the roof from a house, and injured the furniture within; they then divided their company into two parties, one went to pulling the roof from another dwelling house, whilst the other party went to another and broke it open; they found the owner D. Bennett in bed, whom they took and beat unmercifully; one of the company drew a pistol, and swore that he would blow out his brains, but the ball laid bare his skull, without fracturing it—thus narrowly he escaped with his life. A party of the saints were collected near by, who hearing the disturbance went to the place. The mob began to fire upon them, and they returned the compliment; a few guns were discharged from both parties, but the fire was not general; at length a young man of the mob was shot in the thigh, and soon after the mob dispersed for that night.

Sunday, Nov. 3d. Many threatenings were heard from the mobbers; they were greatly enraged, and were exerting themselves to strengthen their party; for as yet some of the inhabitants manifested friendship for the brethren; such told them, that they expected, they would all be massacred, for the enemy were about to get a six pounder and come out openly against them the next day.

Monday, Nov. 4th. A large mob collected at Wilson's store, about a mile west of Big Blue, they came to the Blue took the ferry boat, and threatened some lives; but for some unknown cause, perhaps to take some more whiskey, they left the Blue and returned to Wilson's store again.—Whilst they were at the Blue threatening the saints, word was sent to a body of the brethren, about five or six miles distant to the southwest, that a large mob was collected, and they expected that they should need help; whereupon nineteen brethren started to go and assist them, but before they reached Wilson's store, they learned that the mob had returned there, upon hearing this, they proceeded no farther, but returned back. The mob, by some means feared that they were on the road west of them; when from fifty to seventy of the mob took their rifles, mounted their horses, and went in pursuit of them: after traveling about two miles they came in sight of them, when they all fled into the cornfields and woods; some went immediately to the body, and informed their brethren, of what they had seen. About thirty of the saints, (mostly those who had lived in the settlement, where the mob then was, some of whom had had their houses unroofed, but a short time before,) took their arms, and started as soon as possible to meet the mob.—Meantime the mob turned their horses into cornfields, of the saints, and then hunted for them who had fled; they went to C. Whitmers a lame brother, who had not left his home, and pointed their guns at him, and threatened his life, provided he did not tell them

where his brethren had fled to. They also threatened women and children. In this manner they spent their time for about an hour, when about sundown a company, of thirty brethren, marched up, and as soon as they came near enough, the mob fired upon them, and they immediately fired back; after a round or two, the mob retreated and left the ground; they were followed a short distance, but not far.

Two of the mob, and a number of horses were killed, and some five or six wounded. The mob were so frightened, that they left their dead on the ground over night. The saints had four or five wounded, one by the name of Barber mortally, who died the next day. P. Dibble was wounded, in the bowels by the first gun fired.

The same day at Independence, A. S. Gilbert, I. Morley, J. Corrill, and Wm. E. McLelin were taken for assault and battery, and false imprisonment by McCarty, whom they had taken the Friday night previous. And although they could not get a warrant for him, for breaking the store, yet he had obtained one for them, for catching him at it.

They were prisoners in the court house, on trial, when news of the battle reached town. It was stated, that the Mormons had killed twenty of the mob, and had gone to Wilson's and shot his son. In a moment as it were, all was confusion in the house. The majority were for massacring the prisoners forthwith; but a few, more human than the rest, were not willing to see prisoners murdered, while in open court, they advised them to go to jail to save their lives; this they did, and were hurried, but with difficulty protected by those few friends, to the jail; where they felt happy to be locked in. They were visited by some influential men, who told them that the mob had now become desperate, and that the whole county had become enraged, and nothing would stop them from massacring the whole society, but to leave the county forthwith. About midnight the sheriff, with two other men, went with Morley, Corrill and Gilbert to visit their brethren who were collected near town. A short consultation was held with some of them; when it was agreed that they would leave the coun-

ty immediately, and use their influence with their brethren, to have them go also. These were times which tried men's souls; to stay where they were was death, and to undertake to remove so large a body at once, there being about ten or twelve hundred of them, looked like destruction of much property, if not of lives. It seemed, however to be the only alternative; and property at that time was no object. If they could but obtain sufficient to live upon, they chose rather to wander off into some lonely wilderness, or even descent where they could enjoy peace, than to stay where they were, even if they could, and be continually harassed as they had been for a few months past. But to return to the thread of our story, the party in returning back to jail, were met at the jail by a company of mobbers who were disposed to kill the prisoners in spite of the sheriff and his assistants; Morley and Corrill seeing their danger, broke and run, but were fired at; Gilbert had two guns snapped at him, one of which flashed in the party; he was then knocked down, but not injured so but that with the help of the sheriff and his assistants he soon got into the jail, where he felt himself measurably safe. Early next morning the prisoners were discharged. It was afterwards acknowledged by the enemy that they had intended to have taken the leading men for some pretended crime, a few at a time until they got them all, and shut them up in prison; and then to have fallen upon them rest and drove them out of the county, and then sent the leaders after them.

The saints were such abominable characters, doing so many wicked things which the law could not reach, that they had become very obnoxious to the good people of Jackson county, who were so pious, so moral and so loyal to the constitution and laws of our country, that they would not live with them. But most thrust them out! Whereas, if any, even the most abandoned amongst the saints would leave the Church, deny the faith, take a good dram of whiskey, swear and blaspheme the name of God roundly, they could be permitted to stay; they were hail fellows well met. They made the offer themselves that if any would deny the faith and leave the

charchy; they might stay and be protected there; and a number tried the experiment with success; and it is believed that some few of them are living there in peace, to this day.

We will return again to the night of the battle. The mob sent their runners over the county, to stir up the feelings of the people, by misrepresenting the doings of the saints, so as to have them all turn out, and exterminate them at once. The people took their arms, and started for Independence, as fast as they possibly could, so that early the next morning there were hundreds there ready for war. Col. Pitcher pretended to call out the militia, as he said to quell the mob, and make peace between the parties; but the fact is he put himself, or was put, some said by L. W. Boggs, then lieutenant Gov., at the head of the mob, for the purpose of making a show of legality for what they did.

We must now return again to the evening after the battle, and bring up another item. The body of saints near Independence, learning in the evening, that the brethren were shut up in the jail, and as they supposed for the purpose of being put to death, sent word immediately to Br. L. Wight, (who lived about six miles off,) of their situation, and requested help. Colonel Wight collected together a hundred or more of the saints, who were but poorly armed, some having no weapons, but clubs, and in the morning marched them on the road towards Independence expecting to stop at the camp of the saints, near town; but hearing of the release of the prisoners, and of the agreement of the brethren to leave the county forthwith; and also that the militia were called out at Independence to make peace, before he had reached the brethren's settlement, he turned aside his men into the woods, concluding to disperse soon and go home. News flew to town, that Wight with a company of his brethren, were marching towards that place; this so enraged Col. Pitcher, and his pretended militia, that he demanded that Wight and his company should give up their arms; and also those men who were in the battle the night before, should be given up, to be tried for murder; saying that if they would do those things, they

should be safely protected, whilst removing out of the county; otherwise there was no peace for them. They reluctantly consented to these propositions; and were it not for fear of resisting the authorities of the country, they would sooner have shed their blood in the defence of their rights, and the liberty of their country, than to have submitted to such oppression. However the arms were given up, amounting to fifty one guns, one sword and one pistol. And a number of those who were in the battle, gave themselves up as prisoners. The saints then made all possible exertions to leave the county. After detaining the prisoners a day and a night, and pretending to try them for murder; and also threatening and brick batting them, Col. Pitcher took them into a cornfield, so that their lives would not be in danger, from his pretended militia; and after taking a watch from one of them for costs, he being the constable, said to them "clear." Col. Pitcher promised to give back the brethren's arms, whenever they left the county, this he afterwards refused to do; Whereupon the Governor's order was twice obtained for them but he would not obey it, neither have they ever been paid for. The saints concluded to move south, into Van Buren county, which was consented to by a number of the leading men. But before night word was sent to them that they might go north and east, but south and west they must not go, if they did, they would meet with trouble.

Wednesday, Nov. 6, the arms having been taken from the saints; the mob now felt safe, and were no longer militia, they formed themselves into companies, and went forth on horse back armed, to harass the saints, and take all the arms they could find. Two of these companies were headed by baptist preachers. The Rev Isaac McCoy, headed one about seventy, the other priest company, whose name is not now recollected, contained from thirty to forty. They went forth through the different settlements of the saints, threatening them with death, and destruction if they were not off immediately. They broke open houses, and plundered them; where they found them shot, and the owners grieved. As it hap-

pened the men were mostly gone from home that day; making arrangements for getting away. The mob that day stripped some of the saints of their arms, even to penknives; some they whipped; they shot at some and others they hunted after; as they said to kill them.

Mobs, well lined with whiskey, as these were, looking and acting worse than savages, were well calculated to frighten women and children; which they effectually did in some cases.— One settlement were so frightened, that a party of from 130 to 150, women and children, with only six men to protect them, not waiting the return of their husbands and fathers, left their homes forthwith on foot, without taking any of their things, and wandered off south, upon the prairie a number of days under the broad canopy of heaven, not knowing which way the church was intending to go. The stubs of the newly burnt grass, and weeds, were so hard that they cut the feet of the children, who had no shoes, so that many of them became very sore, and bled profusely. Other companies fled towards the Missouri river; and in a short time the most of the church, were under way for Clay county; some few went east, and others south. After some of the head men had left, and the saints were generally getting under way, the mob in a measure ceased to harass them. The people of Clay county received the saints, with as much hospitality as could be expected. The losses and sacrifices of the saints, were very great in the destruction of crops, furniture, clothing, &c. and also in the loss of stock. Grain and many other things, would hardly bear transportation across the river; consequently much was left behind, that otherwise might have been got away.

After it was thought that the mob spirit had died away, some few families moved back from Van Buren county to their former homes in Jackson; where what they had for the sustenance of themselves, and their stock was.

They had not long been back, before a mob party visited them in the night; and took some of the men and beat them with chairs and clubs, till life was nearly extinct, and then left

them for dead; one by the name of Leonard, was a long time recovering; indeed he has never fully recovered from that beating.

There were four aged families in Jackson, who had not left their homes, whose age, infirmities and penury seemed to say, you may tarry until the spring opens; but neither age nor infirmities, would protect a saint in Jackson county. These veterans, the youngest of the four being 94 years of age, were assailed by a mob party, who broke in their doors and windows, hurling large stones into their houses, whereby, some of their lives were greatly endangered; and thus they were driven from their homes, in the winter season. Some of these men have toiled and bled, in the defence of their country; one of them (Mr. Jones,) served as life guard to General Washington in the revolutionary war.

COMMUNICATIONS.

MESSRS,

EDITORS, OF THE TIMES AND SEASONS, For the benefit of the church, and the public in general, please give the following an insertion in your valuable periodical.

In consequence of being deeply involved with others of my brethren, in establishing and locating a place for the saints, I have not availed myself of the opportunity of laying before the public, the principal cause of the calamities which burst upon the saints in Far West. I shall not attempt at this time to give a history of the sufferings of the saints for it would require a volume. But as the inquiry is often made, and the cause of the imprisonment of the leaders of the church frequently called for; it becomes my duty as a member of the church, to state to the public, that not only traitorism, but treachery, cowardice, and perjury, G. M. Hinkle and other apostates together with a predetermined resolution of the mob, and land pirates of the upper Missouri, are the leading items, and most prominent features of all the calamities which burst upon the saints in Far West, and also the cause of the imprisonment of the leaders of the church.

In the first place, I will endeavor to exhibit to the understanding of the

public the conduct of G. M. Hinkle a commander of the militia, in Caldwell county, and known as a preacher in the church for years: he commanded the militia in Caldwell co. until he betrayed the leaders of the church into the hands of the mob. Mr. Correll calls them militia, but if the stealing of cattle, horses, hogs; burning waggons, and carrying off all kinds of property; warrants them that appellation I have no objection, I appeal to the public to name them.

And after G. M. Hinkle and others had agreed to deliver up the leaders, and give up arms, &c. they declared that they (the leaders of the church) must be immediately shot, for they delivered them up on no other conditions; fearing that their traitorism and cowardice might be more fully exposed.

The mob then forced them immediately into their camp, and the treatment that they received there, would make the blood thirsty savage of the wilderness blush, or the wandering Arab hide his face for shame. They then held what they termed a court martial over them, and they were condemned to be shot; but fortune favors the innocent, the God of Israel was there and protected them; so that they did not carry their murderous purposes into execution, for they began to see that it was cold blooded murder, and that Uncle Sam would inquire into the affair.

There were seventeen officers who composed this court martial, and twelve out of seventeen consented to the death of these men, but thank God there was virtue enough in the minority, to overrule the infamy of the majority, therefore their lives were spared.

They then manufactured a plan to cast them into prison, they therefore appealed to civil authority as they termed it; but if the court over which Austin A. King presided was civil authority, may the Lord deliver me from uncivil authority, for if a man did not testify as he or Birch, the states Attorney taught him, he was thrust into prison and totally deprived of his testimony.

However, they were taken before Austin King, a Judge of the fifth Judicial circuit of the State of Missouri for

trial, and the testimony of Hinkle and other apostates was called for, and if the testimony of these men could be exhibited to the public as it was recorded by the court, they would then be convinced that it would puzzle any thing else but a Missouri lawyer to arrange such nonsense as was sworn to by Hinkle and others, so as to make it a sufficient tool to commit free citizens of the United States to jail, for the testimony from beginning to end was known to be as black as the ace of spades, and as false as the tales of Valentine and Orson.

A. RIPLEY.

Extract from a letter written by E. Partridge, to his brother Samuel, but for certain reasons was never sent.

Quincy, Adams co. Ill. May 26, 1839.

Since I saw you I have passed through some trying scenes; but all the persecution that is heaped upon us, only goes to prove that we are not of the world. The Saviour said to his disciples, "If ye were of the world, the world would love his own." When I look at the 11th chap. of Hebrews, and there see what the ancient saints had to endure, that they might obtain a better resurrection; and when I read in the Revelations of John, 7th chap. of a great company arrayed in white robes whom he saw before the throne of God, serving him day and night, who had come up through great tribulation; I say in my heart, how many in this age of the world, will be among the number? Who, among all the professors of religion throughout Christendom except Latter day Saints, can say that they have had to pass through great tribulation? Let them compare their sufferings with the ancients, who were tortured, were stoned, were sawn asunder, were tempted, were slain with the sword; who wandered about in sheep skins and goat skins; being destitute, afflicted and tormented: (of whom the world was not worthy:) Who wandered in deserts, and mountains, and dens, and caves of the earth, and not more than one in a hundred can (in righteousness) say that they have. Well if this is a fact, and who will attempt to deny it? is not the religious world deceived or deceiving

themselves? Surely they will not form a part of that company who came up through great tribulation.

Perhaps you may think that I am mistaken, and that in consequence of milder government, persecution has measurably ceased; and that now it is not necessary to pass through great tribulation, to be a part of that number. Paul's words are, All that will live Godly in Christ Jesus shall suffer persecution. And I am confident that the same cause will produce the same effect; and that the pure religion of Jesus Christ will be followed by persecution. Let us examine Paul's words closely, All that will live Godly in Christ Jesus, not out of Christ Jesus, shall suffer persecution. Paul does not say all or any, who live Godly out of Christ Jesus shall suffer persecution. And I consider that there is a great difference between in and out.

Perhaps you may ask is there any who live Godly, out of Christ Jesus? I answer yes, measurably so at least; there are honorable men who never make a profession of religion, or are baptized, who are exemplary men, who love the principles of truth and righteousness, justice and mercy, and who are truly ornaments to society.—They are Godlike, or in other words live Godly lives, but never put on Christ, because their minds are blinded by the craftiness of men. Perhaps you may ask who are in Christ Jesus? I will let Paul answer the question. In writing to his Galatian brethren, 3d chap. he says, "Ye are all the children of God by faith in Christ Jesus.—For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then ye are Abraham's seed and heirs according to the promise." Perhaps you may say that the most of the religious world have been baptized into Christ. If so, I ask by whom, and by what authority? If you answer by the ministers or priests of the different persuasions, and that they have their authority from God.

I then ask when and where did they get their authority from God? Not direct of course, for they deny that any

have received revelations since the days of the apostles, and there is none that can trace their authority back to the apostles, without going through the church of Rome, therefore their authority is no better than the Pope's.—It appears to me to be a fact, clear as the sun at noon day, that it became absolutely necessary that God should again reveal himself to man and confer authority upon some one, or more, before his church could be built up in the last days, or at any time after the apostacy.

The authority of the priesthood is a subject that I did not look into, until sometime after I was convinced that there was not a true church, according to the Bible, among all the churches of my acquaintance. And when I discovered that they were all without authority from God, I was doubly confirmed in my opinion.

The church of Jesus Christ of Latter day Saints believes that God has revealed himself, through Jesus Christ to man again, and conferred the Priesthood or authority, upon his servants in this age, as in ancient days. And for this faith we are persecuted; and this we expect. Yet, still we are determined to live Godly in Christ Jesus, persecution or no persecution, tribulation or no tribulation, because we greatly desire to inherit a celestial glory: Yea we count all earthly pleasures but dross, when compared with that glory which is to be revealed, which eye has not seen, nor ear heard, neither entered into the heart of man to conceive of, which is laid up for those who love and serve God with full purpose of heart. Celestial glory is what we are seeking after, and to obtain it we are willing to suffer some afflictions, for we believe that it cannot be obtained by us upon any other principle. But if you, or any other person can attain to a celestial glory, without being persecuted, or passing through great tribulation; I have no objection: but I fear that those who take the smooth road, will find in the end of this life, that it leads to another place. It appears to me to be a law of heaven, that the seed of Abraham should have their faith tried, similar to what his was; because I believe, that God is a reasonable being, and would not require more of Abraham,

according to his abilities, than he would require of others, who were to inherit the same glory. The Lord has said of his children in our day, "They must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified." And this agrees with the Bible, Heb. 2nd chap. 10th verses: "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.—" "For both he that sanctifieth and they who are sanctified are all one."

Also the 5th chap. 8 and 9th verses, "Though he were a son, yet he learned obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Also, from the 19th chap., "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons."—Admitting that the apostle has told us the truth in the above extract, I ask what portion of the religious world, at the present day are entitled to the appellation of sons? And also what proportion must come under the head of bastards? I would also ask, do bastards become heirs; or are they not generally despised and cast off? These questions I leave you to answer for yourself.

But for one I am free to say, I am convinced that a great majority of the professors of religion are not sons of God, nor heirs of a celestial glory, but are bastards & as such will receive their reward whether it be good or evil. I do not say this because, I wish to hurt any person's feelings, but rather that I might stimulate my fellow travelers to eternity, to examine the subject more fully than they have heretofore. I feel sorry for them, and pity them, because I believe many of them are honest, and verily think that they are sons and heirs of God, but are blinded by the cunning craftiness of men, and the traditions of their fathers.

Oh! that those chains of tradition and superstition, that bind so many of the human family, might be broken, and their minds set at liberty; that they may expand as broad as eternity, and as high as the throne of God; that they may increase in wisdom, and knowledge, until they can comprehend the vast creations of God: even until they can see as they are seen, and know as they are known.

Detroit City, Sept. 18, 1839.

TO THE PUBLISHERS OF THE

TIMES AND SEASONS.

I hereby transmit to you a short account of my labours in the State of Michigan this season; myself in conjunction with other elders have preached much in parts of Wayne, Washtenaw, Lenawee, Oakland and Lapeer counties, I have been present and assisted in ordaining proper officers, and organizing thereby the following branches; viz: one at Macon, Lenawee County, two in Wayne County, in the towns of Livonia and Van Buren and one in Lapeer, Lapeer county, the branches now contain about 60 members among whom we have ordained 5 elders, 4 priests, I have laboured for the most part with Elder A. Blanchard and may God bless our testimony unto those who have heard and not as yet obeyed, may it be found to have produced fruit after many days. Man being by nature always the same, and we having examples of what hath been done in times past, may calculate on the present, and future; therefore while a few have believed the gospel, loved God and obeyed him, many have believed, loved the world and neglected so great a salvation, and perhaps may stand still for fear the work of God will come to naught, till the angel of death shall seal them his.

And many have disbelieved the gospel altogether; some few in Plymouth Wayne county, go so far as to disturb public worship, with drums, fifes, horns, bells, ridiculous gestures and horrid yells, and some of them too, professing Godliness, and others whose parents profess to bring up their sons in the nurture and admonition of the Lord, and have them initiated in their infancy. In Lapeer village, some went

so far as to fill a house in time of worship with tobacco smoke and also, that of powder by firing fire crackers in the house, also saluting the house outwardly with a gun; there were two magistrates and one constable present, officers, sworn to keep the peace who looked quietly on, and said nothing to the rabble, and I learn that at least one if not both of the magistrates assisted in disturbing the public and the harmony of the worship of God: "the Lord reward them according to their works." The following Sabbath I had the privilege of leading three into the waters of baptism, may the Lord bless them and preserve them for his kingdom.

I am now on my way home having been absent between four and five months.

STEPHEN POST.

A copy of a letter dated, Iowa Territory, Jan. 4, 1840.

Sir.—You informed me that a committee of Mormons are about to apply to Congress of the United States, for an investigation on the cause of their expulsion from the State of Missouri, and to ask of the general Government remuneration for the losses sustained by them in consequence of such expulsion, and ask of me to state my opinion of the character and general conduct of these people while they resided in the State of Ohio: and also the conduct and general report of those who have settled in the Territory of Iowa, since their expulsion from the State of Mo.

In compliance with your request, I will state that I have had but little personal acquaintance with them: I know that there was a community of them in the north part of the State of Ohio, and while I resided in the State, they were generally considered an industrious, inoffensive people; and I have no recollection of ever having heard, in that State of their being charged with violating the laws of the country.

Since their expulsion from Missouri a portion of them, about one hundred families, have settled in Lee county, Iowa Territory, and are generally considered industrious, inoffensive and worthy citizens.

Very respectfully yours,

ROBERT LUCAS;

A. RIPLY.

Gov. of Iowa Ter.

TIMES AND SEASONS.

COMMERCE, ILL. JAN. 1840.

NEW YEARS ADDRESS.

We have arrived at the close of another year. Yes, 1839 has passed away and gone. And since its commencement, thousands of our fellow mortals have gone to try the realities of another world, yet we are spared: and we have abundant reason to thank the God who made us, and who has upheld us to the present time; for the mercies and blessings which he has bestowed upon us, unworthy creatures as we are.

In taking a retrospective view of the past, we see many things, respecting ourselves, which we could wish had been otherwise; but still for the most part, we have kept a conscience void of offence towards God and man.

Our brethren, the saints, have had to pass through much affliction, and sorrow the past year: thousands of them have had to leave a goodly land, a healthy land, and a pleasant land; yea a land which they had bought, and had paid for; and had also made for themselves comfortable homes, upon the same; that we say they had to leave. Yes and in the cold and dreary months of winter too; being subjected to many privations, whilst journeying hundreds of miles, in that inclement season of the year. And we have no doubt, but that many have been brought to an untimely grave, and that hundreds of others have experienced more or less sickness, in consequence of the privations, troubles and hardships which they have had to endure. Which privations were brought upon them, by the barbarous conduct of a jealous, unfeeling, and hard-hearted people; whom the saints never injured; neither had they any desire so to do, provided they could have been left, to enjoy their own fireside in peace. But notwithstanding the great persecution of the saints, still the work rolls on, and many are embracing it for the truth's sake; which shows that the cause of God will prevail, in spite of men or devils.

But the year is past and gone, and the earth continues to roll on its axis

as usual; and the great mass of mankind pass down the stream of time, as thoughtless and as giddy, as though they were certain that there was no God, no eternity, no heaven or hell, and no happiness or misery beyond this life. They have no time for reflection; and they are so engaged in business, their minds so engrossed with the cares of this life, the obtaining of riches and honors, that they do not realize, that time is passing swiftly away, and soon will hurry them off the stage of action, to make room for others, perhaps as thoughtless and careless as they. There are many, no doubt, even among this class, who partially believe in God, and divine things, who have such an imperfect idea, of the character of the great Jehovah; and such an undue attachment, to the perishable things of time and sense, that they think it a hardship to serve him while in youth or middle age, but who think that they will attend to that, when old age arrives, and the world has no more allurements for them. Yet did they but realize, that God was the most lovely, of all things which exist, whether animate or inanimate, they would see the propriety of that command which says, "Thou shalt love the Lord, thy God with all thy soul, might and strength." They would not put off the service of God, but would with the Psalmist say. Now is the accepted time, and, now is the day of salvation. And as one of old said, would say.—As for me, and my house, we will serve the Lord.

In looking back, over the past year, we see that the world of mankind appear to grow worse and worse, wicked and wicked. They seem to be determined, more than ever before, to build themselves up in wealth, and fame, upon the ruin of each other.—Steam Boats and rail-road cars are caused to strive, to outvie others in speed, that they may obtain advantage over them, whilst thousands of lives are endangered thereby, and accident upon accident are happening in consequence thereof. Flatteries and deceptions, of almost every kind, are practised; by many at the present day, to gain a favorite object. The mind and ingenuity of man is constantly on the stretch, to invent ways legally to injure, over-

reach, and defraud, the honest and unsuspecting; and when it cannot be done legally, there are not wanting men, who will resort to illegal means, to accomplish their end.

We see that men, still continue to get intoxicated, notwithstanding all the exertions made to reform them: and lying is so common, that at present, it is hardly considered a vice. The depravity of the human heart may be seen in looking over the columns of the newspapers of the day; for we there discover that all manner of crimes are practised to a very great extent. It seems as though they had increased beyond a parallel, for a few years past. Swindling, pilfering, counterfeiting, robbing; burglary, arson, and murder are committed with the greatest boldness and have increased to an alarming degree, within a few years, especially in the cities. No man who travels alone feels safe at the present day, who has much money about his person. How often travelers are robbed of pocket books, trunks, &c. And many a man has been murdered, even within the past year, for his money; and in some cases for paltry sums. The merchant finds it very difficult to so guard his store, that his goods will not frequently be taken by some arch fiend in human form; and no property of value is safe except strongly secured by bars and bolts. Formerly in this country, these things were not so; the great body of the people were honest, and iniquity had to hide its head. And now according to the present ratio in morals, we would ask, how long will it take the sectarian world to bring about the *Millenium*, upon the principles which they go upon, of converting and making saints, or christians of all the inhabitants of the earth? contrary to the plain declarations of scripture. And here let us quote three or four testimonies to prove our assertion. And first, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger to lay the land desolate; and he shall destroy the sinners thereof out of it." Isaiah XIII. 9. Again, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they

that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isaiah XXIV, 5 and 6, and again, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2nd Thess. 1; 7 and 8, and also Psalms XXXVII, 8, 9 10 and 11 verses, "cease from anger, and forsake wrath: fret not thyself in any wise to do evil.—For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" Let these passages of scripture suffice for the present on the subject of the Millennium.

Eighteen hundred forty has arrived, and we wish mankind generally, but more particularly our friends, and patrons, a year of happiness; but of this we have no assurances to offer them. We will not pretend to predict, what lies in the bosom of futurity, to be unfolded the present year, further than that we have no doubt, but what there will be many births, many marriages, and many deaths. Many, no doubt will be called to lay down this tenement of clay, who will not have made that preparation before hand, for which they, when near their departure, will wish they had done: and probably they will raise their warning voice, entreating others not to be so foolish as they have been; which warning will, no doubt soon be forgotten by the heedless and unreflecting.

We have no doubt, but what wickedness will continue to increase in the land; and the times grow more and more perilous; for Paul has given us to understand, "that in the last days perilous times shall come," and then he gives his reasons why they will be so. 2nd Tim. 111, 5 first verses.

And if we have not arrived at the verge of the last days, we think from the signs of the times, that we are very fast progressing towards them; and yet, notwithstanding the clear-

ness which the sacred writers have pointed them out; we have every reason to fear that they will roll on unawares, and unperceived by the great mass of the people as did the flood in the days of Noah, until they will call to the rocks, and the mountains, to fall upon them, and hide them from the face of him who sitteth upon the throne; and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand: Rev. VI, 16 and 17.

We feel to continue to warn our fellow travellers to eternity generally, especially our brethren, to shun the paths of vice, and cleave to the rod of iron, which is the word of God; and pursue the path of righteousness, progressing in holiness from day to day, that we may become perfected in Christ Jesus, and prepared for every good word and work. Then let come what will, *prosperity or adversity, peace or persecution, liberty or bonds, life or death*, all will be well with us, for we shall have a conscience void of offence, which will enable us to meet any or all of these things with composure, and resignation; and even with rejoicing, being buoyed up in every time of need, with the Spirit of the living God; which will soothe our woes, soften our afflictions, and cause us to rejoice in the times of our greatest calamity and deepest distress.

We have received a copy of the history of the late persecution in Missouri, written by P. P. Pratt, while imprisoned in that State; published at Detroit, Michigan. It contains 84 pages written in a concise and comprehensive manner; beginning with the outrages of Jackson county, he exhibits the most conspicuous characters in their unhallowed conduct from that time, until the whole society of the saints were driven from the State. It contains an account of his miraculous escape from prison, also the escape of Elder Morris Phelps, at the same time. We could say much in favor of the

style and boldness of the writer, but this is not our object; the plain unvarnished statement of facts, which can be demonstrated by thousands; is what pleases us, though it's but a small pamphlet, yet we would that *all* ears were made to hear it, and that every true Republican would awake from the slumber that has so long pervaded this Republic, and no longer suffer innocence to groan under the lash of murderers and tyrants, and would raise the standard of "equal rights," and bring to condign punishment, those that have trampled with impunity upon our wholesome constitution, and made laws and Justice a mere *by-word*.

In this No. will be seen an article which we copy from the New York Era," Signed P. P. Pratt, it's in contradiction to the *foolish simple* priest fabricated tale that has been going the rounds, charging Sidney Rigdon with the crime of making the Book of Mormon, out of the romantic writings of one Solomon Spaulding &c. We can mingle our testimony with that of Elder Pratt's, we concur in his statement; we can assure the public that from our own personal knowledge, Elder Pratt has given a plain statement of facts.

We also subjoin the copy of a letter written by one Mr. Haven from Mass. to his daughter in Quincy, Ill. which shows to a demonstration, that Mrs. Davidson did not write the letter, and that it was written, signed and circulated without her knowledge. Consequently, it was got up by priests, and circulated by priests, upon her credit; the reason for getting it up, we think

is obvious; for fair arguments, & every other means had failed to put down the truth, and this was the last resort; this having failed, we think that both priests and people will hereafter sit in silence upon this subject.

ERRATA.

In our last No. on the 29th page, in the communication from the High council, it was dated Commerce, November 1839, which should have been stricken out entirely. Also an error at the bottom of the article, which escaped our notice, it is now dated 1839, but should be 1830.

In the Obituary, third paragraph, it reads thus: In this place, Nov. 2nd, Mahew Hillman. It should read November 22nd.

Detroit, Michigan, Oct. 12th 1839.

EDITORS OF THE TIMES AND SEASONS.

Dear Brethren,

We arrived here in 3 weeks, Distance 520 miles. Found it very sickly in every place, many taverns shut, and Bakery's closed on account of sickness; we are generally well, Br. Clark and O. Pratt started down the Lake two days ago, they were well. I have published a history of the persecution. A pamphlet containing 84 pages. It came out of the Press Thursday last. The news papers, for the last three weeks have teemed with our sufferings and the outrages in Missouri. Every part of the country feels indignant at these unparalleled outrages. You have doubtless heard of the Large meetings on the subject, in N. Y. and other places.— There are some 50 members of the church, within one day's journey of Detroit. Elder Savine, from N. Y. lives among them, great doors are opened for preaching, O. Pratt preached for some two weeks in Michigan, to crowded houses. Many believed, and some 22 dollars were given him for the journey. I preached once in

the Detroit city hall. I just heard news from Elder Blakeslee, Jefferson co. N. Y., he had baptized 100. *

* We started down the Lake to day, excuse my haste. I will write again soon.

Our love to all,
inquiring friends.

P. P. PRATT.

The following conference minutes, should have had a place in the December No. but, as we were sick when they came to hand, and several weeks behind our business, in consequence of our sickness, they were overlooked; but we think they are too interesting to pass them by, we therefore give them a place; likewise a short note from Elder Samuel James, disabusing the public in relation to a false report that has been going the rounds; with a short extract of a letter from the same sheet, we think it all interesting.—Ed.

CONFERENCE MINUTES.

August 9th A. D. 1839.

Agreeably to appointment a number of the official, and private members of the church of Latter day Saints; met in conference, at the house of Br. Caleb Bennets, Monmouth county New Jersey.

The meeting was called to order, by Br. Benj. Winchester, and Br. John P. Green was nominated, and elected President, and Samuel James Clerk. The meeting was then opened by singing and prayer by brother Greene.

High Priests present, John P. Green, Samuel James.

Seventy's, Jonathan Dumham, Benj. Winchester, Alexander Wright.

Elders, Joseph T. Ball, Josiah Ella.

Eleven members.

The conference was addressed by Br. Greene, in a feeling manner, concerning the object of the meeting, and the priveledge of the members.

Then Br. Greene's letter of recommendation, from the Presidency of the church, requesting aid, in behalf of our afflicted brethren in the West, was read; and the following resolution adopted, that we will assist them, according to their ability; and recommend the same to our brethren.

Br. Winchester addressed the meeting on the subject of ordination; and Br. Greene read, in the Book of Covenants, the duties of the several officers of the church; and impressed the subject, by appropriate observations.

The subject was then discussed by several.

It was moved, seconded, and carried by vote, that Lewis James, be ordained a priest.

Brother Winchester gave an interesting account of his labours, manner of teaching, the last year; & represented the branch of Monmouth co. N. J. of fifty members, in good standing.

Brother Greene addressed the meeting on the subject of teaching; and represented the branches, in the city of New York, and Brooklin in good fellowship.

Brother Ball represented the branches, Shrewsbury N. J. of twenty members, Montage three, Minissink N. H. two, Albany eight, Holliston Mass. sixteen in good fellowship.

Brother Dunham represented the branch in Hamilton, Madison co. N. H. of forty six in good fellowship.

Brother Dunham represented the branch in Hamilton, Madison co. N. H. of forty six in good fellowship.

Samuel James represented the branch in Leechburgh, Pa. of forty in good fellowship.

The meeting then closed by prayer.

On Saturday, br. Dunham and br. Greene, addressed an attentive congregation.

The work is prospering, and spreading, in this country. We have appointed a woods meeting on the 28th, at which, we expect the twelve; and anticipate much good.

JOHN P. GREENE, pres't.

Samuel James, Clerk.

Dear Brother,

While there is room, I would give you some information of myself, and the prosperity of the cause in this region: I, in company with my brother came here the last of June, and have been here, and in the city of New York ever since, we left home the 15th of May, and visited several churches in Pa., who are generally strong in the faith; there is one church at Leechburgh, 40 miles east of Pittsburgh, on the canal, that was raised last winter by Father Nickerson of 41 members. Brother Barnes is in Chester county Pa. 30 miles from Philadelphia, and has baptized (the last account) 30, and the work prospering.

Since I came here I have baptized 6, and B. Winchester 2, and next Thursday I will baptize several more, there is a great work through this country, and a prospect of many embracing the truth. the persecution has had a tendency to elicit inquiry, rather than suppress the truth; the Priests have been rather troublesome, but their great effort has been, and still is, to keep the people from hearing, but they cannot prevail, they will hear and some embrace the truth.

SAMUEL JAMES.

D. C. SMITH.

D. C. Smith,

Dear brother,

in the new covenant.

I request the following note to be inserted in the Times and Seasons, that the Brethren, and public may know the truth.

That whereas, a report has gone forth, that I (on a visit to the west last fall, during the persecution) joined the enemies, and did not make myself known to the brethren. I have only to say that the report is utterly false.

SAMUEL JAMES.

THE MORMONITES.

To the Editor of the New Era:

Sir: In your paper of the 25th inst. there is an article copied from the Boston Recorder, headed "Mormon Bible," and signed "Matilda Davidson," which, justice to our society and to the public, requires me to answer and I trust that a sense of justice will induce you to give your readers both sides of the question.

I am one of the society who believe the "Book of Mormon," and as such I am assailed in the statement professing to come from Matilda Davidson.

In the first place there is no such book in existence as the "Mormon Bible." The Mormons, as they are vulgarly called, believe in the same Bible that all Christendom professes to believe in, viz: the common version of the Old and New Testament. The Book of Mormon is not entitled a Bible, except by those who misrepresent it. It is entitled the "Book of Mormon."

The religious sect alluded to in your paper, are there accused of

knavery and superstition. Now we are not sensible of being guilty of knavery, and we do not know wherein we are superstitious, but very much desire to know, in order that we may reform. If some good minister or editor will condescend to particulars, and point out our superstitions we will take it as a great kindness, for we are the declared enemies to knavery and superstition.

If a firm belief in the Gospel of a crucified and risen Redeemer, as manifested to all nations, and as recorded in their sacred books, amounts to superstition, then we are superstitious. If preaching that system to others and calling them to repentance, is superstition, then we are superstitious. If refusing to fellowship the modern systems of sectarianism which are contrary to the pure doctrines of the Bible, be superstition, then we are superstitious, for we hereby declare our withdrawal from all the mysticism, priestcraft and superstitions, and from all the creeds, doctrines, commandments, traditions and precepts of men, as far as they are contrary to the ancient faith and doctrine of the Saints; and we hereby bear our testimony against them.

We do not believe that God ever instituted more than one religious system under the same dispensation, therefore we do not admit that two different sects can possibly be right. The churches of Jesus Christ, in any age or country, must be all built upon the same faith, the same baptism, the same Lord, the same holy spirit, which would guide them in all truth; and consequently from all error and superstition. The Book of Mormon has never been placed by us in the place of the sacred scriptures, but, as before said, the sacred scriptures stand in their own place, and the Book of Mormon abundantly corroborates and bears testimony of the truth of the bible. Indeed there is no society within our knowledge, whose members adhere more closely to the Bible than ours. For proof of this we appeal to the multitudes who attend our religious meetings in this city and in all other places.

The piece in your paper states that "Sidney Rigdon was connected in the printing office of Mr. Patterson," (in Pittsburg) and that "this is a fact

well known in that region," and as Rigdon himself has frequently stated. Here he had ample opportunity to become acquainted with Mr. Spaulding's manuscript (Romance) and to copy it if he chose." This statement is utterly and entirely false. Mr. Rigdon was never connected with the said printing establishment, either directly, or indirectly, and we defy the world to bring proof of any such connection. Now the person or persons who fabricated that falsehood would do well to repent, and become persons of truth and veracity before they express such acute sensibility concerning the religious pretensions of others. The statement that Mr. Rigdon is one of the founders of the said religious sect is also incorrect.

The sect was founded in the state of New York while Mr. Rigdon resided in Ohio, several hundred miles distant. Mr. Rigdon embraced the doctrine through my instrumentality. I first presented the Book of Mormon to him. I stood upon the bank of the stream while he was baptized, and assisted to officiate in his ordination, and I myself was unacquainted with the system until some months after its organization, which was on the sixth of April, 1830, and I embraced it in September following.

The piece further states that "a woman preacher appointed a meeting at New Salem, Ohio, and in the meeting read and repeated copious extracts from the Book of Mormon. Now it is a fact well known, that we have not had a female preacher in our connection, for we do not believe in a female priesthood. It further says that the excitement in New Salem became so great that the inhabitants had a meeting and deputed Doctor Philastus Hurlburt, one of their members, to repair to Spaulding's widow, and obtain from her the original manuscript of the romance, &c. But the statement does not say whether he obtained the manuscript, but still leaves the impression that he did, and that it was compared with the Book of Mormon. Now whoever will read the work set up by said Hurlburt entitled "Mormonism Unveiled," will find that he there states that the said manuscript of Spaulding's romance was lost and could no where be found.

But the widow is here made to say that it is carefully preserved. Here seems to be some knavery or crooked work; and no wonder, for this said Hurlburt is one of the most notorious rascals in the western country. He was first cut off from our society for an attempt at seduction and crime, and secondly he was laid under bonds in Geauga county, Ohio, for threatening to murder Joseph Smith, Jr., after which he laid a deep design of the Spaulding romance imposition, in which he has been backed by evil and designing men in different parts of the country, and sometimes by those who do not wish to do wrong, but who are ignorant on the subject. Now what but falsehood could be expected from such a person?—Now if there is such a manuscript in existence, let it come forward at once, and not be kept in the dark. Again, if the public will be patient, they will doubtless find that the piece signed "Matilda Davidson" (Spaulding's widow) is a base fabrication by Priest Storrs of Holliston, Mass., in order to save his craft, after losing the deacon of his church, and several of its most pious and intelligent members, who left his society to embrace what they considered to be truth. At any rate, a judge of literary productions, who can swallow that piece of writing as the production of a woman in private life, can be made to believe that the Book of Mormon is a romance. For the one is as much like a romance as the other is like a woman's composition.

The production, signed Matilda Davidson, is evidently the work of a man accustomed to public address, and the Book of Mormon I know to be true, and the Spaulding story, as far as the origin of the Book of Mormon is connected with it, I know to be false.

I now leave the subject with a candid public, with a sincere desire, that those who have been deluded with such vain and foolish lies, may be undeceived.

Editors, who have given publicity to the Spaulding story, will do an act of justice by giving publicity to the foregoing.

T. P. PRATT.
N. Y., Nov. 27, 1839.

[From the Quincy Whig.]

A CUNNING DEVICE DETECTED.

It will be recollected that a few months since an article appeared in several of the papers, purporting to give an account of the origin of the Book of Mormon. How far the writer of that piece has effected his purposes, or what his purposes were in pursuing the course he has, I shall not attempt to say at this time, but shall call upon every candid man to judge in this matter for himself, and shall content myself by presenting before the public the other side of the question in the form of a letter, as follows:

Copy of a letter written by Mr. John Haven of Holliston, Middlesex co. Massachusetts, to his daughter Elizabeth Haven of Quincy, Adams co., Illinois.

Your brother Jesse passed through Monson where he saw Mrs. Davidson and her daughter, Mrs. McKinstry, and also Dr. Ely, and spent several hours with them, during which time he asked them the following questions, viz:

Did you, Mrs. Davidson, write a letter to John Storrs, giving an account of the origin of the Book of Mormon? Ans: I did not. Did you sign your name to it? Ans: I did not, neither did I ever see the letter until I saw it in the Boston Recorder, the letter was never brought to me to sign. Ques. What agency had you in having this letter sent to Mr. Storrs? Ans: D. R. Austin came to my house and asked me some questions, took some minutes on paper, and from these minutes wrote that letter. Question. Is what is written in the letter true? Ans: In the main it is.

Ques. Have you read the book of Mormon? Ans: I have read some in it; Ques. Does Mr. Spaulding's manuscript, and the Book of Mormon agree? I think some few of the names are alike.

Ques. Does the manuscript describe an idolatrous or a religious people? Ans: An idolatrous people.

Ques. Where is the manuscript? Ans: Dr. P. Hurlburt came here and took it, said he would get it printed, and let me have one-half the profits. Ques. Has Dr. P. Hurlburt got the manuscript printed? Ans: I received a letter stating it did not read as they expected, and they should not print it.

Ques. How large is Mr. Spaulding's manuscript? Ans: about one

third as large as the Book of Mormon. Ques. To Mrs. McKenstry, how old was you when your father wrote the manuscript? Ans: About five years of age. Ques. Did you ever read the manuscript? Ans: When I was about twelve years old, I used to read it for diversion. Ques. Did the manuscript describe an idolatrous or a religious people. Ans: An idolatrous people. Ques. Does the manuscript and the Book of Mormon agree? Ans: I think some of the names agree. Ques. Are you certain that some of the names agree? Ans: I am not. Ques. Have you ever read any in the Book of Mormon? Ans: I have not. Ques. Was your name attached to that letter which was sent to Mr. John Storrs by your order? Ans: No, I never meant that my name should be there.

You see by the above questions and answers, that Mr. Austin, in his great zeal, to destroy the Latter Day Saints, has asked Mrs. Davidson a few questions, then wrote a letter to Mr. Storrs in his own language. I do not say that the above questions and answers, were given in the form that I have written them, but these questions were asked, and these answers given. Mrs. Davidson is about seventy years of age, and somewhat broke. This may certify that I am personally acquainted with Mr. Havens, his son and daughter, and am satisfied they are persons of truth. I have also read Mr. Haven's letter to his Daughter, which has induced me to copy it for publication; and I further say, the above is a correct copy of Mr. A. Havens letter.

A. BADLAM.

The West Chester Village Record says the Mormons are holding a protracted meeting at the Nantmeal seminary, in this county. We understand that about forty members have been baptized in it.—N. Y. Era.

NOTICE.

It is proper to say that at our conference October inst. that a species of accusation appeared against Elder Hallow Redfield, inasmuch that he was suspended and required to answer to the High Council at this place in compliance therewith; he this day appeared when no charge came against him, nor was it found proper that any